THE TRAVELLER:

AN

ARABIC POEM,

INTITLED

TOGRAI,

Written by ABU-ISMAEL

Tranſlated into Latin, and publiſh'd with Notes in 1661,

By EDWARD POCOCK

PROFESSOR of HEBREW and ARABIC in the UNIVERSITY of OXFORD, and CANON of CHRIST-CHURCH.

NOW

Render'd into ENGLISH, in the ſame IAMBIC MEASURE as the Original; with ſome additional NOTES to illuſtrate the POEM,

---

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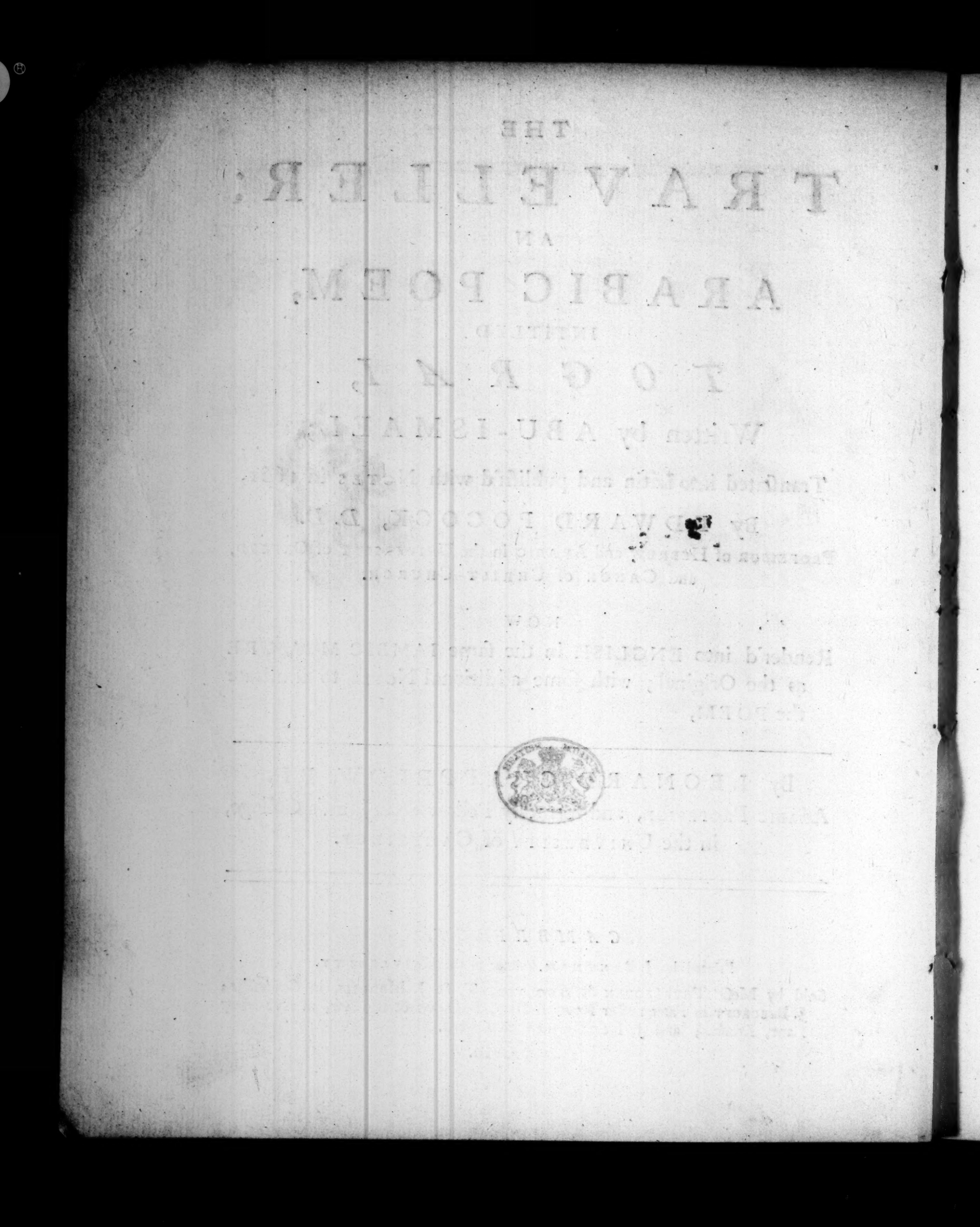

PREFACE.

ABU-ISMAEL was the Surname of the Author of this Poem; it being uſual with the *Arabians* to call Men by their Surnames, including the name either of Parents, or Children.—This was eſteem'd as a Point of Honour; which they imagin'd would be leſſen'd, did they mention them ſimply by their own Names.—For the ſame reaſon *Maimonides* tells us, The *Hebrew* Rabbies order'd that a Father or Maſter ſhould be ſaluted by ſome new Name. And no leſs, if not greater reſpect was paid to Teachers, than to Parents.—*Scholars*, as well as *Sons*, were called *Banim*.

In the ſame Style St. *Paul* writes to *Timothy* and *Titus*, as *his own Sons*. 1 Tim. 1. 2. Tit. 1. 4.—And when he was a Priſoner at *Rome*, having converted *Oneſimus*, who had fled from *Philemon*'s Service; He recommends him to his Maſter in this engaging Manner: *I beſeech thee for my Son* Oneſimus, *whom I have begotten in my Bonds*. Phil. v. 10.

The real Name of our Poet was, *Hoſain*, of *Iſpahan*, the Metropolis of *Perſia*. He was *Vizir*, or Prime Miniſter to King *Maſudus*, the Son of *Mohammed*, of the Family of *Seljuk*, in the City of *Mauſil*, the Metropolis of *Meſopotamia*. Vid. Geogr. Index annex'd to the Life of *Saladin*, by *Alb. Schultens*.

But a Quarrel happening between *Maſudus* and his Brother *Mahmud*, he was taken Priſoner in an Engagement, and put to death by *Mahmud*'s Vizir; about the Year of the *Hegirah*, [i. e. *Mahomet*'s *Flight* from *Mecca* to *Medinah*] Five hundred and Fifteen: Or, A. D. 1121.—For no other reaſon but that they were afraid of him, *Min fadlihi, becauſe of his excellent Qualities*; as *Ebn Chalican* relates from *Amad* the Scribe.—The Hiſtorians therefore place him in the Number of thoſe, *Man Katala-ho Fadlo-ho: Who died for their Virtues*.—Poetry and Eloquence were his peculiar Study, and for which he was greatly admired.

The Office to which he was promoted, was That of *Tograïyon*; having an extraordinary Talent in writing the *Togra*; i. e. in making Letters of a larger and thicker Size than common; and involving them one within another; ſuch as were inſcribed on the Diplomas of Princes, with their Names and Titles. From hence the Poem was called TOGRAI.—The Subjects it treats of are Moral; containing many generous Sentiments of Virtue and Honour; delivered by a Perſon in the courſe of his Travels. For this reaſon we may give it the Title of TRAVELLER.—There is another Name belonging to it, and that is, *Lamiyato-'l-Ajam*, viz. a Poem in *L.* or *Lam*, with which, according to the Taſte of thoſe Times, every Verſe ends.—By *Ajam*, are denoted Foreigners, or *Barbarians*, particularly *Perſians*. And indeed all ſuch as are not *Arabians:* Who, poſſeſſed with the old *Grecian* Spirit of pride, looked upon all the World, excepting themſelves, as a Barbarous ſort of People.—*Lamiyato-'l-Ajam* diſtinguiſhes this Poem from one of high Character, written by *Shaaphari*, an *Arabian*; entitled, *Lamiyato-'l-Arab*. Intimating, that though the Author was a Perſian; yet he was not inferior to the *Arabian* in Weight, and Beauty of Expreſſion.

The Verſes are in Rhyme, and ſeveral of them correſpond in Sound both in the beginning and middle.—But I have not followed the Author in thoſe Steps: imitating him only ſo far, as to uſe the ſame Iambic Meaſure that he hath done; and endeavouring to repreſent his Thoughts, (which indeed are very elegant) ſo as to make them entertaining to an *Engliſh* Reader.

Our Poet in Words is ſhort and conciſe. I have therefore taken the liberty of enlarging, where the Senſe is contracted. For the *Arabic* will admit of a fuller Interpretation, when rendered into a different Language.—But here we are not to expect a Piece drawn according to the Plan of *Greek* and *Latin* Poets. For though the *Arabians*, both before and after the Time of *Mahomet*, were Lovers of Poetry; yet they did not ſtudy to appear ſo much in Form and Artificial dreſs, as to recommend themſelves by certain ſtrong and generous Sentiments.—*A Poem* in *Arabic*, is, *Kaſidaton:* From *Kaſada*, *To propoſe*, *To apply the Mind to*, *To break*. Becauſe a Poet (ſaith *Shirazius*, Not. in Conſes. Harir. 43.) *Yákſodo*, *Propoſes* to himſelf the Compoſition: *Yówcilo*, *Applies his mind* to the Forming of it: *Yákſoro wayaktóoha*, *Breaks*, *or*, *Separates it* from other kinds of ſpeech.—There is another Word for Poetry, *viz. Shir'on*. From whence a Poet is named *Al-Sha'iro*. But ſometimes interpreted in a bad Senſe; intimating a Perſon whoſe Language is vain and irreligious. This we underſtand from *Mahomet* himſelf,

himſelf, Alcor. Ch. 26. " Shall I tell you, Upon whom the Devils deſcend? " They deſcend upon every Lyar, unjuſt Man, and thoſe who, being de- " luded, imitate *Al-Sho'aráa, the Poets.* v. 223." — Where he farther deſcribes them, as wandring *fi colli wadin, In every Torrent.* Which *Gelaleddinus* explains, *Torrents of Language, Satyrs, Rhapſodies, exceeding all Bounds of Praiſe and Diſpraiſe.* — But *Taurizius*, who wrote Comments on *Abu Temam's Hamaſa*, relates a Saying of *Mahomet's* concerning Poetry, in a more favourable Manner; *viz.* " When you are interpreting any Verſe in " the Book of God, [meaning the *Alcoran*] Seek for the uſe of Words *ſi* " *Shir'in, In Poetry.* For Poetry is *Diwáno-'l-Arabi, The Regiſter of the* " *Arabians.* Vid. Schultens. Præf. ad Gram. Arab. p. 167." — The *Arabians*, we are told, before *Mahomet's* Reformation, were very rude and illiterate. But this Tradition muſt not be too haſtily received. For according to the following obſervations we are aſſured, They gloried in nothing ſo much as in the *Sword*, in *Hoſpitality*, and in *Eloquence.* And whenever any one had diſtinguiſhed himſelf for his ſkill in *Poetry*, the Tribe he belonged to paid him the greateſt reſpect imaginable; by *Public Congratulations*; *Pompous Feſtivals*; *Women playing on Inſtruments of Muſic, in the ſame Manner as at a Nuptial Solemnity*; *People of all Ages and Ranks rejoicing with that Tribe which produced a Perſon of ſo extraordinary a Genius.* It is likewiſe ſaid, that the Art of Poetry was [not confined to the Men only; but that *Arabia* as well as *Greece* might boaſt of her *Sappho*, and her *Leſbia.* — Therefore the reflection which *Phareſdacus* an *Arabian* Poet [eſpecially conſidering his effeminate Temper. Vid. Not. on v. 42.] made on a Lady who had wrote an elegant Poem, was too ſevere; *viz. When a Hen would imitate the Crowing of a Cock, Let her be killed.* Vid. Pocock. Orat. in *Tograi.* Et Excerpta ex Antholog. Vet. Poet. Edit. *Albert. Schultens.*

This Poem will perhaps, on firſt view, be eſteem'd only a looſe, incoherent Performance. — But to obviate this, or any other haſty reflection, I ſhall lay before the Reader ſuch a Plan of the Whole, as appears to me the Author had in view. — His Deſign evidently is, To recommend Virtue. — This we learn from the two firſt Stanzas; where he intimates, that through all the various Scenes of Life, true Happineſs is only to be found in Virtue: And no Temporal Advantage, how great ſoever, excluſive of that Principle, can produce any real Pleaſure. — That a Virtuous Life is like the Courſe of the Sun, not Intricate and Dubious; but one conſiſtent, regular Progreſs. — And even the Decline of ſuch a Life is as happy, or happier than the Beginning. —

ning.—After this Introduction, From his own experience, He proceeds to ſhew the Miſery that attends Human Life in its ſeveral States and Purſuits. — One of the Cauſes from which that Miſery ariſes, he ſuggeſts, is, *The uncomfortableneſs of Solitude:* When there is no friendly Ear to hear the groans and ſighs of our Anguiſh: — No chearful Companion to rejoice with us in the ſmalleſt intervals of Pleaſure. — As to Riches, He owns he was deſirous of them: — Not to indulge himſelf in any bad uſe, to which they are frequently applied; — Not to ſerve the purpoſes of Vanity and Ambition; — Not to tyrannize over indigent Inferiors; — Not to place too much ſatisfaction in Large Treaſures: — But to diſtinguiſh himſelf by Generoſity and Beneficence. — *The torment of Love*, is another Cauſe of his uneaſineſs: — But his Paſſion, we find, is accompanied with ſo much Honour, as not to be looſe and extravagant. — Inſtead of that, He confines himſelf to One Object. — Here is his ſole Aim: To obtain which he is reſolved to undergo any difficulty, even at the hazard of his Life. — Another Cauſe of his Uneaſineſs, is, *The inconſtancy of Friendſhip.* — This we underſtand from the Behaviour of his Companions, who, we muſt imagine were ſtrictly attached to him to bear a part in all his difficulties: Yet at the time their Friendly Aid was moſt wanted, he finds himſelf greatly diſappointed. — For ſo far from being of any Service to him in his Diſtreſs, They were purſuing their own Pleaſures, even to an high degree of Exceſs; and by that Means rendered themſelves uncapable of giving him any Aſſiſtance. — *The Mortification that attends Ambition*, is another Reaſon to be aſſigned of his uneaſineſs. — A weak vain Humour, without a right and juſt Foundation, is what he condemns; but true Ambition he eſteems a generous Principle; which engages us in a Life of Action, and raiſes ſuch Monuments of Honour, as to be the Subject of Praiſe to Future Generations. — Deplorable therefore, he Judges, muſt be our condition, when after all the proper Means uſed to accompliſh Laudable Deſigns, our Labour is entirely fruſtrated. — And on the other Hand, *That* Man muſt be poſſeſſed with a very abject Spirit, who by a timorous Self-deluſion can ſolace himſelf in a ſupine negligence, — even under the Diſtreſs of Poverty. — Another Cauſe from whence his uneaſineſs proceeds, is, *The Unkindneſs of* FORTUNE. For notwithſtanding the Addreſs he had made to Her in the moſt engaging Terms; To aſſiſt him in his innocent Adventures; He perceived ſhe was not inclined to favour him with the leaſt attention to his ſtrongeſt Solicitations. — Inſtead of which, Her time is taken up in gratifying the trifling

Requeſts

Requeſts of thoſe, whoſe Capacities are low and imperfect; without regard to ſuch as claimed the higheſt Eſteem.—Under theſe preſſing difficulties, he introduces QUALITY, giving her advice in what manner we may riſe to Titles and Honours.—Not to indulge a narrow, contracted way of Thinking; but by taking a Part in public Life; and improving ourſelves from the Manners of Foreign Countries, as well as thoſe of our own.

To prevent any mean, deſponding Notions, He repreſents to us the kind Influence of HOPE.—This will eaſe us under the heavieſt Burdens, and ſilence the Noiſe of our reſtleſs Fears.—But notwithſtanding all our endeavours to make Life agreeable; He cannot but acknowledge that much Inconſtancy is what we muſt expect.—This he had ſufficiently experienced from TIME: Which with all its flattering Intervals afforded him no ſolid Enjoyment either in Youth, or Old Age.—During the Courſe of this Work we meet with ſeveral beautiful Compariſons.—He compares the Man who chooſes an indolent, unactive Life, to Moles and Conies that delight in Darkneſs;—Adviſing him to build a Manſion in the Air where he may indulge his Self-ſecurity, and not be diſturbed with the troubles of Society.—From the Motions of the Sun he elegantly points out that our deſires are ſo unſettled and fluctuating, as not to be content even when we attain our utmoſt wiſhes, and are advanced to the higheſt Station.—Very juſt is his Compariſon of the Soul to a poliſhed Sword in Scabbard; which the Owner, it may be, is proud of:—But reminds him, that it is an uſeleſs Weapon, if not drawn by a Man of Courage, in defence of Virtue and Honour.—The uncertainty of our continuing Here, is ſuch, that Life to him is in no better eſteem than a Building, which, how ſuperb and magnificent ſoever, is always ſubject to Decay; being expoſed to frequent Storms and Tempeſts.—And with much propriety he reſembles Life to a Shadow, which is ſo inconſtant, that no Records of the higheſt Antiquity inform us, It ever held long Stable and intranſient.—He ingeniouſly compares NIGHT to a Warrior, armed with Troops of Slumber, invading our Eyes, when we are fatigued with the Labours of the Day.—And though they were not able to ſubdue his Vigilance, and lay aſleep his anxious Thoughts; yet even then he had this ſatisfaction: He could behold and contemplate the bright Luminaries in the Heavens, ſhining upon him with a pleaſing Luſtre, and Sympathizing with him, in tenderneſs to his deſolate Circumſtances.—His deſcription of the Eaſtern Ladies Dreſs; The colour of their Hair; and the care they took in ſetting it off, ſo as to engage the moſt curious Eye, is entertain-

tertaining. —That he did not act with a licentious Freedom, he satisfies us by pointing out his favourite Object: Suggesting the happy consequences of Marriage from the several Passions of the Sexes when united; with the different Flames they kindle. —Tells us, what were in his Time admired as beauteous Eyes, and the danger to be apprehended from them. — But instead of these being an occasion of Terror to him, he facetiously acquaints us, what useful purposes they might serve. — For if the Wounds from their reflection were piercing, as from sharp-pointed Arrows; the Pains would be greatly alleviated, when by that means one might have the pleasure of *stealing* a transient view of their Beauty; through Veils and Net-work'd Curtains. — To comfort himself when he observes mean Persons, those of little or no Merit, preferred before him, and exalted to the highest Stations; He considers that the Sun with all his glory, in Situation is inferior to Saturn. — That he was in Love, and suffered severely from this Passion, seems to be very evident. — His lively Description of Females, and of One in particular, his Favourite, plainly shews it. — And that he was disappointed in Love and Friendship, his melancholy and strong Expressions on both these Subjects, sufficiently intimate. — As to the *Stately Person* he meets with when he was musing on his Adverse Fortune; and in the most moving Terms implores to compassionate his miseries; — Those miseries, to which the *Starry Region* was witness, and whose Returns are as constant as the Returns of Night; — No doubt but He was some Friend, from whose Ability and Power he expected Advice and Assistance in a Love Affair: The Darling Object of his Passion being guarded from him as strongly, as if she had been defended by *Lyons*, and a *Wood of Spears*. — His frequent mention of Camels may perhaps seem strange to some People, as if the Poet's thoughts were as wild as the Camels themselves, and could not be diverted from them. — But we need not wonder at it, when we consider that the Reason might be owing to a grateful Sense which he had of the goodness of God; who providentially had ordered it so as to make several of his Creatures subservient to the Uses of different Parts of the World. — And especially what singular Advantages the *Arabians* received from them. — For the Burdens they carry, are very heavy; and the Journeys they take, long and tedious; which they perform with little or no refreshment. — And indeed the hot, sandy, barren Tracts of Land, through which they pass, will not afford them any. Vid. Not. on v. 3.

Amidst

Amidſt all his Misfortunes, His greateſt conſolation is, That he hath preſerved his Soul innocent: A Treaſure, to which his compariſon of the Sword is finely adapted. — And what makes this Treaſure the more valuable, is, as he intimates, That it is not always in our Power to avoid the Converſation of thoſe who have no juſt claim to Innocence: And who in fact are our Enemies, notwithſtanding their higheſt profeſſions of Friendſhip. — From thence he infers, It muſt betray our weakneſs, to have too favourable an Opinion of the *Times*; ſince Fidelity and Truth are ſo difficult to be met with. — To rectify the Errors of Mankind, grown to an enormous height, ſome Expedient or other, he thinks, is neceſſary. — Fair Reaſoning and Gentle Treatment, he finds, are not ſufficient for this Purpoſe. — A ſeverer, and readier Method muſt be applied. — And that is, — Without the formal ceremony of Trial, *To ſhake the Sword of Juſtice.* — Alluding to a Proverb which he knew was commonly received, To intimidate impudent and notorious Offenders. — If we have been extravagant in waſting what was Pure in our Youth, He adviſes, Not to be over-ſolicitous about the Dregs of Life. — That true Happineſs is placed in a narrow compaſs, He inſtances from a ſmall draught of water, which is able to quench our thirſt. — For to ſatisfy *that* deſire, we need not fathom the Ocean. — Would we act ſo as to have a perfect Enjoyment of ourſelves: — This we may attain to, by being contented with the Diſpenſations of Providence, and not envying other men's Proſperity: — Under no fears or apprehenſions of loſing what we are poſſeſs'd of; and without perplexity from a numerous Herd of Servile Dependants. — One of the methods to make Life eaſy, is, *The Government of the Tongue.* — And tho' our Underſtanding ſhould happen to be ſuperior to that of other People's; The principal part of wiſdom here, is, not to boaſt of it. — If amongſt perſons of a haſty and forward diſpoſition, *Silence* is not applauded; yet *That* alone in many caſes is able to preſerve us from great and hurtful miſtakes; which we are frequently guilty of by a too free indulgence of ſpeech.

The Concluſion of the Poem is a Piece of wholſome advice, — To be diligent in that Station which is allotted to us: And to be cautious in the choice of our Companions; for fear we ſhould run into the ſame confuſion with thoſe Camels that having no keeper, take their own wild courſe, wander in the Dark, and purſue uncertain, dangerous ways.

Whoever is pleaſed to look into this Poem, let him not think the worſe of it, becauſe it is a Little One; Or, becauſe it is not plann'd in the ſame Form with thoſe of the *Greek* and *Latin* Poets; Or, becauſe the Original is

in

in *Arabic*. — For from the ſmall Speeimen, (as to appearance it really is) which is given us of Good Conduct in the ſeveral Stages and Situations of Life; every prudent, thinking perſon, by a ſerious, deliberate attention, will perhaps diſcover as much, if not more, to real advantage, than in Tracts of Larger Size. — And I ſhall think my time not ill ſpent, by clothing our *Arabian* in an *Engliſh* Habit, ſhould any benefit ariſe from it with reſpect to Public or Private Behaviour. — This happy effect may be produced, would we but form to ourſelves the ſame juſt ſentiments with thoſe of the Poet: — By not placing too High an Eſteem on any Enjoyment of Life. — Not priding ourſelves in Titles and Honours. — Not glorying in Rich Treaſures. — Not Tyrannizing in Power and Dominion. — Not trifling our hours in Indolence and Inactivity. — Not truſting too much to the Strength of Youth, or to the flattering Proſpects of Age. — Nor to conceive too favourable an opinion of the Times; which Experience teaches us, are not always accompanied with Truth and Sincerity.

The great Point our Author aims at, (and which we would do well to imitate) is, To make ourſelves as eaſy and unconcerned as poſſible under all changes of Circumſtances. — To ſubmit to the ordinary Diſpoſals of Providence. — To live without Envy at other men's Proſperous Condition; and without repining at our Own, though our Lot ſhould not fall on ſo fair a ground, as we might wiſh, or deſire: — Nor to wonder if thoſe of inferior Abilities are greater Favourites of Fortune than ourſelves — And above all, to have a conſtant Regard to our Rational Faculty, ſo as to preſerve it pure and innocent from popular corruptions. — To take every opportunity of exerting its amiable Qualities. — To guard it as our beſt and moſt valuable Treaſure.—And as we draw the poliſh'd Sword, when required, in defence of our Country or ourſelves; ſo to make all its Endowments ſhine in the ſtrongeſt Light, whenever a proper occaſion demands our Generoſity and Courage.

One Reflection more I would draw from this Poem. — That the TRAVELLER's Sentiments of Virtue and Honour, Juſtice and Integrity; and the diſcountenance he gives to an unreſtrained, Licentious Freedom, are ſo commendable, and worthy of imitation, that an Immoral Chriſtian, who ſacrifices to his untutor'd Paſſions whatever is Chaſte and Virtuous, Juſt and Honourable; appears in a very mean, contemptible View, if you compare him with our *Mahometan*.

THE

THE

TRAVELLER.

I.

IN all the various Changes
Juſt Sentiments eſtabliſh'd
As Guardians, have preſerv'd me
T' appear in Robes of Virtue,
Hath been my chief Ambition,

Of Life, and Scenes of Action,
On firm and ſure Foundations,
From trifling Converſation.
All outward pomp diſdaining,
My Greateſt, Beſt of Pleaſures.

II.

The paths that lead to Honour
Not intricate and dubious,
Thus does my Glory ending
So when the Sun's declining
His Rays ſhine clear and beauteous,

Are one conſiſtent progreſs:
But regular and ſimple.
Equal it's firſt Advances.
Towards his Weſtern Circuit,
As in his High Meridian.

III.

Should my uncertain Courſes
Will it not be ſufficient,
Why ſhould I fix at Bagdad?
No ſociable Domeſtic,

Be Subjects of Enquiry;
If I return this Anſwer?
I've there no Habitation,
No Male or Female Camel.

IV.

Diſtant from all Relations
Of Property diveſted;
As Sword unſheath'd I'm naked:
Nothing to recommend it

Of Family-Alliance.
— A Solitary Object!
— No glitt'ring Ornamentals!
But the intrinſic Value.

So deſtitute of Comfort!
To the deep groans and ſighing,
No chearful, true Companion,
When, tho' but rarely, happen

V.

No friendly ear, to hearken
That iſſue from my anguiſh:
To ſhew the leaſt rejoicing,
My intervals of pleaſure.

The time's ſo much protracted
That my young vig'rous Camel,
By Sounds expreſſing Sorrow
Nor is my Saddle Silent,
Yea, ev'n my Spears-points tremble,

VI.

In long and tedious Journeys;
In Travels not experienc'd,
Calls for ſome due refreſhment:
The heavy load regretting.
Their want of reſt lamenting.

My meager wearied Camel
But That which bears my Burden,
Both mutually affected,
Tir'd with inceſſant motions
With warmth and indignation

VII.

In tend'reſt accents murmurs;
Is louder in complaining.
Both ſuffer with their Maſter.
All my Attendants languiſh.
No wonder they reprove me.

Th' advantages of Fortune
My ſole deſire for Riches,
And inſolently triumph
Nor to rejoice in Treaſures,
But, render 'em diffuſive,

VIII.

I've weigh'd with juſt exactneſs.
Is not, T' advance in Honour,
In High, Superior Station:
Confin'd for ſordid uſes;
And circulate my Bounty.

But Time and long Experience,
Sufficiently inform me,
Inſtead of Acquiſitions,
Are fix'd on ſafe returning

IX.

The ſureſt, beſt Inſtructors,
Vain are my Expectations.
My only Hopes remaining,
From my advent'rous Travels.

X.

During this contemplation
Of unſucceſsful labours,
By chance a Stately Perſon
Preſents himſelf before me:
Tall, like his Spear inverted,
In regular Poſition.
No Signs of Fear diſcov'ring,
No impotence betraying.

XI.

In witty Jeſtings pleaſant;
In ſerious Subjects ſolemn;
Peculiar in the ſoftneſs
Of Female Converſation:
Yet regularly temper'd
With Manlike ſtrength and courage.

XII.

NIGHT's pow'rful Troops of Slumber [Like rav'nous Herds of Cattle,
That traverſe Hills and Valleys,
To ſatisfy their hunger:]
His heavy eyes invaded,
Demanding quick reception.
But with a ſtrong reſiſtance
I ſoon diſlodg'd their Forces.

XIII.

[How diff'rently affected
Were each of my Companions!
In a declining poſture,
All tott'ring on their Saddles!
Some rous'd from drunken lev'ty,
In ſober mood reflecting:
Others intoxicated,
Immers'd in wine lethargic.]

XIV.

His drowſineſs once vanquiſh'd,
I thus addreſs'd the Stranger.
Is thy kind aid demanded
In an Affair important?
And wilt thou diſregard me,
Not worthy thy attention,
Tho' deep involv'd in troubles,
Tho' miſerably wretched?

XV.

Shall Sleep be thy Enjoyment,
Diſcarding all compaſſion?
When, Lo, the Starry Region,
With watchful eyes of pity,
Paſſes the Night in viewing
My mournful Situation.
Is thy affection wav'ring?
Learn to be fix'd and ſteddy
From NIGHT's appearing conſtant
In the ſame Robes of Darkneſs.

XVI.

I've one requeſt to offer,
Would'ſt thou vouchſafe t'encourage
For Projects, tho' erroneous,
Are ſometimes ſo ſucceſsful;
Which calls for thy aſſiſtance,
My voluntary error.
Purſued with reſolution,
No fear ſhall diſappoint 'em.

XVII.

My inclination leads me
T'attack a neighb'ring Village,
But fortified by Archers,
Whoſe ſkill in Darts-unerring
To a bold Night-Adventure:
That borders on Mount-Edam:
Sons of the Tribe of *Thoal*;
With Juſtice is diſtinguiſh'd.

XVIII.

Theſe with their Swords bright-glitt'ring, With ſmooth, but duſky Lances,
Are regularly ſtation'd,
Whoſe Ebon Locks hang pendent
Whoſe Ornaments are tinctur'd
Whoſe double Veſts are folded
To watch the beauteous Females:
In wreaths of curious Order:
With Gold of deepeſt colour:
With Silks of richeſt Texture.

XIX.

If thou art my Companion,
For tho' no Footſteps guide us,
The fragrant Aromatics
The Air, will ſoon diſcover
The Night is our Protection:
Wand'ring in paths uncommon;
Deliciouſly perfuming
Their private, happy Manſions.

XX.

But the Delightful Object
By Enemies is guarded,
That reſt themſelves in Coverts,
So ſharp the Trees, ſo pointed!
Of my ſtrong, am'rous Paſſion,
Fierce as thoſe ſavage Lions,
Where Roes for Safety enter.
A Wood of Spears you'd judge it.

XXI.

'Tis Love's attractive Power
Whoſe tender Years are nurtur'd
Conducts me to that Object;
In humble Vale's retirement.

A Vale! — where weapons threaten Death to the raſh Intruder;
Yet loſe their force when ſoften'd By fluent Jeſts of Females;
Pure in their dark complexion. — No artificial col'ring!

XXII.

How elegantly graceful Are thoſe Night-Entertainments!
Where th' harmony of Sexes, Of virtuous, gen'rous Offspring,
Conſpire in happieſt friendſhip, T' advance a mutual pleaſure.
Where they, who're form'd by Nature Fearful, and Parſimonious,
Sweeten the converſation Of ſteddier, liberal tempers.

XXIII.

But ſee the Flames they kindle; How great, how influencing!
The Sudden Fire that riſes From their affecting glances,
Rages ſo fierce, ſo ſcorching; Your thirſty bowels languiſh.
Not ſo, thoſe Flames on Mountains, By Men of ſocial freedom
Rais'd for benighted Trav'lers. — Kind, Hoſpitable Signals!

XXIV.

How various is Deſtruction Made by the diff'rent Sexes!
Thoſe, by ſtrong charms deluſive, Conſume the lifeleſs Lovers;
Who 'xpire like Camels, ſinking Under their weighty Burden.
Theſe, graciouſly affected, Refreſh the weary Stranger;
Rejoice in ſacrificing The gen'rous Horſe and Camel.

XXV.

Their bounty's ſo extenſive; Their Charity ſo tender;
That if the Spear hath pierc'd you, And even Life's in danger:
Your refuge is their Houſes. — The kindeſt beſt Reception!
One Draught of true Ingredients, Which they prepare with judgement,
Removes th' acuteſt torment; Renders you ſound and perfect.

XXVI.

Should I indulge my fancy, In forming ſome new Project,
And build a private Manſion, Near to that pleaſant Valley;

The

The ſweet delicious odour
Iſſuing my chance to reach me,
Of Salutary Virtue,
And mollify my anguiſh.

XXVII.

To interrupt my Station,
If I am deeply wounded,
Yea, tho' the wounds be deeper,
That fly ſo ſtrong, ſo ſwiftly,
Let Darts in ſhow'rs aſſail me!
My courage will ſuſtain me.
Made by thoſe pointed Arrows,
From eyes of large contexture.

XXVIII.

Let Swords of breadth uncommon,
Inſtead of abject terror;
My penetrating eye-ſight,
Stealing thro' cloſeſt paſſage
Shall view the fair Aſſembly.
Like Silver glitt'ring, brandiſh!
From the reflected Luſtre,
By quick and ſprightly glances,
Of Veils, and Net-work'd Curtains,
Tranſports of Joy 'll inſpire me.

XXIX.

My am'rous Does t' abandon
Reſolv'd at all Adventures
Ev'n tho' the fierceſt Lions
With Stratagems inſidious,
No hardſhips ſhall compel me:
T' enjoy their mutual converſe,
That traverſe thickeſt Foreſts,
Are ready to attack me.

XXX.

No brave and gen'rous Action
When by the Slaviſh Paſſions
By low and ſordid Motives
A ſlothful Wretch's diverted
Can ever be accompliſh'd,
Of Indolence and Safety;
Of Intereſt or Pleaſure,
From Principles of Honour.

XXXI.

But if a Life inactive
Provide ſome cloſe Retirement,
Prepar'd for Moles and Conies:
Or chooſe a ſkilful Artiſt,
That gradually ſhall raiſe thee
Where Eaſe and Self-Enjoyment
Is thy prevailing humour;
Some ſubterraneous Cavern,
Thoſe Animals of Darkneſs!
To form a curious Ladder,
To an high, airy Manſion;
Are free from ſocial Troubles.

XXXII.

Leave arduous Speculations,
To thoſe advent'rous Heroes,
If Rain in mod'rate Showers
Look not with envious aſpect

Projects of deep contrivance,
Who're void of fear or danger.
Thy little Soil ſhould moiſten;
On ſpacious, rich Poſſeſſions.

XXXIII.

The Man of abject Spirit,
Reſts eaſy, ſelf-deluded,
How different His conduct,
Such Monuments of Honour,
Viewing with admiration,
Thus *Swift* and *Sluggiſh* Camels
You follow *Thoſe* by footſteps
But *Theſe* paſs ſlowly forward,

Prompted by no Ambition,
Tho' Poverty diſtreſs him.
Whoſe Life of Action raiſes
That future Generations
Are laviſh in his praiſes.
Are readily diſtinguiſh'd.
Of ſtrong and deep impreſſion:
Not injuring the Surface.

XXXIV.

Take then the ſwifteſt Courſers,
Enter the thickeſt Coverts,
Camels with well-wrought Collars,
Equal the fleeteſt Horſes,

And with impetuous Motion
Tho' menacing Deſtruction.
Mounted by ſkilful Riders,
Guided by Reins and Bridles.

XXXV.

I learnt from Noble QUALITY,
[And all Her kind Suggeſtions
If ſtrong Ambition leads you
Abandon all Retirement,

Who ſecretly ſuggeſted,
Are ſimple Truth and Candour.]
To Titles, Honours, Fortunes:
And multiply your Travels.

XXXVI.

But that the Higheſt Station
The Sun's repeated Courſes
For could He reſt contented
ARIES would be His Glory,

Cann't ſatisfy our Wiſhes,
Sufficiently inſtruct us:
In his ſublimeſt Proſpect;
ARIES His ſettled Manſion.

XXXVII.

XXXVII.

In terms of keen reſentment
Imploring Her aſſiſtance
But deaf to my Petition
Her time, Her whole employment
To gratify the humours

I made m' addreſs to FORTUNE;
To forward my adventures.
With Scorn was I rejected.
Was eagerly devoted
Of Fools that court her favours.

XXXVIII.

Did ſhe but once diſcover
In excellence far diff'rent
Regardleſs of their int'reſt,
And to reward my Labours

The Talents I might boaſt of;
From *Their* low, ſordid Projects!
Her Eyes would cloſe and ſlumber;
Be vigilantly careful.

XXXIX.

Had I no Expectations,
And happier Poſſeſſions;
But HOPE, That kind Supporter,
How narrow, How contracted
Was not our View aſſiſted

No diſtant thoughts of greater
—A miſerable Object!
Quells my tumultuous Paſſions.
The moſt extenſive proſpect,
By HOPE's prevailing influence!

XL.

Various and inconſiſtent
TIME in His youthful Progreſs,
Tho' with a ſmiling aſpect
And now that He's retreating;
For ev'ry Day's Experience
Precipitately haſt'ning

Is Life, in ev'ry paſſage.
Advancing, did not pleaſe me;
He ſtrove to gain m' affections.
Where ſhall I find enjoyment?
Convinces me, I'm haſt'ning,
My Period to finiſh.

XLI.

The Soul, I know, 's a Treaſure
With Qualities, ſo Beauteous;
That to preſerve it perfect,
Of ſordid wealth tenacious,
Hath been my conſtant bus'neſs,

Of Higheſt, Trueſt Value:
With Ornaments, ſo Lovely;
And free from vile Aſſociates,
But prodigal of Honour;
My diligent Attention.

XLII.

Where ſhall I find an Object, That does the Soul reſemble?
'Tis like the Sword in Scabbard, Proud of it's poliſh'd luſtre.
But quite an uſeleſs Weapon, Not drawn by Hands of Courage.
Such are the Soul's Endowments! Tho' clear, and bright in nature;
Yet trifling, dark amuſements, If duly not exerted.

XLIII.

To view ſome diſtant Proſpects Of Life's precarious Fortune,
May ſooth the vain Suggeſtions Of flattering Ambition.
But may I not be guided By ſuch deluding Paſſions!
Whilſt Thoſe of loweſt Order, Of pedigree moſt abject,
Are dignified with Titles, And exerciſe Dominion.

XLIV.

Theſe Men! of race ignoble, Rais'd to be my Superiors,
Are rev'renc'd and exalted By popular Applauſes.
Theſe Men! whoſe uſual Progreſs Was, ſmall, and mean advances:
To mine by far unequal, Ev'n in my ſloweſt motions.

XLV.

'Tis thus our anxious Labours Are frequently rewarded.
—That Life may be protracted, We're eagerly deſirous:
But where's the great Advantage, From ſuch a reſtleſs Paſſion?
When num'rous Obſervations Confirm this Truth, ungrateful:
Men of the richeſt Talents, Live deſpicably treated;
Whilſt *Thoſe* of loweſt merit, Die in the higheſt Stations.

XLVI.

But why ſuch ſtrong Reſentments? Why this licentious Freedom?
" No wonder my Inferior In Dignity excels me!
" Look to the Heav'ns above us! Behold the Starry Region!
" The Sun with all his glory, In height Submits to Saturn.

XLVII.

Let then no ſelfiſh motive,
To change thy reſolution,
But with a gen'rous Spirit
TIME's frequent Revolutions
Our ſtriving to elude 'em,
No artifice perſuade thee,
And ſteddineſs of Temper:
Bear all thy adverſe Fortune.
Sufficiently convince us,
Is vain and fruitleſs Labour.

XLVIII.

One ſingular advantage
Is, — Rightly to diſtinguiſh
For He who is admitted
May in th' event diſcover
Uſe then the utmoſt caution
Let care and artful Prudence
Attending our reflections,
The marks of real Friendſhip.
To thy moſt ſecret counſels,
An Enemy's intention.
With Men of ev'ry Order:
Direct thy mutual Converſe.

XLIX.

Search thro' the num'rous Iſſue
Let the whole World b'examin'd
A character peculiar,
Who by a long Experience
No confidence repoſes
Of Man, in various Ages.
For different Examples.
Is His, without a Rival;
Of Artful, Treach'rous dealings,
In any mortal living.

L.

But if Thou'rt ſtill perſuaded,
Happy in full poſſeſſion
Thy Sentiments are partial;
Rather,—Thoſe common Evils,
Should raiſe the ſtrongeſt terror
The Times are Times of Safety;
Of innocent Enjoyments:
Thy Judgement much defective.
That unmoleſted triumph,
In ev'ry virtuous Paſſion.

LI.

That excellent Endowment,
—When from the Stream of Bounty
Your hopes are diſappointed;
Fidelity, 's abandon'd.
Y' expect ſome kind Refreſhment;
Your parching thirſt increaſes.

Whilſt

Whilſt all the Arts of *Falſhood* Flow like th' inceſſant Torrent.
Thus,—Loud are treach'rous Voices, Profeſſing juſt intentions.
Let Words, and Facts b'examin'd; —Wide is the Contradiction.

LII.

TRUTH, Thy beloved Object, Thy Dignity, and Honour,
Is infamouſly treated By *Their* perfidious Conduct.
How oppoſite in nature! How far from mutual concord
Is Thy free Converſation, And Their deluſive Language!
Sooner ſhall be adjuſted The ſtraight and crooked Meaſure.

LIII.

To rectify ſuch Errors, What remedy's the Sureſt?
—Without much Art or Study, Thy thoughts will ſoon Suggeſt it.
Would'ſt thou preſerve Men conſtant, And firm to their Engagements?
Call for the Sword of Juſtice: *Silence all Forms of Pleading,*

LIV.

Are Life's thick dregs that ſtagnate, Thy pleaſurable Proſpect?
Lo! Ev'ry Part that's acted, Preſents a Scene of Trouble.
Thy Days, free from confuſion, Clear of deceitful mixture,
Can only take their Number From thoſe of youthful Seaſon.

LV.

Let no deſires tranſport thee Beyond the Bounds of Reaſon.
With thoſe advent'rous Trav'lers, Mov'd by preſumptuous courage;
Why ſhould'ſt thou ſtrive to fathom The Ocean's deepeſt Waters?
When one ſmall Draught's ſufficient, To quench the thirſtieſt Sailor.

LVI.

The trueſt Self-enjoyment, The happieſt Self-dominion,
Is this: —When without Envy, We're eaſy and contented

With that wiſe diſpenſation,
Free from dread apprehenſions
Perplex'd with no *Aſſiſtants*;
By Providence allotted.
Of loſing our Poſſeſſions;
No artful Race of Guardians.

LVII.

The thoughts of Life's continuance,
But can'ſt thou hope for Safety,
In a decaying Manſion,
Search for the higheſt Annals,
What Ancient Records mention,
Maintain'd ſo fix'd a Station,
Are flatt'ring, diſtant Objects.
Firm, and ſecure from danger,
Expos'd to Storms and Tempeſts?
That Hiſtory can furniſh:
That the light, empty Shadow
As never to be Tranſient?

LVIII.

If by prudential Meaſures,
Which are conceal'd from Numbers,
Boaſt not of greater Knowledge:
Silence,—Tho' not applauded
Yet fails not to preſerve us
Thoſe Secrets thou diſcov'reſt,
Not vers'd in depths of Science;
But be diſcreetly ſilent.
By Men of forward Genius,
From groſs, injurious Errors.

LIX.

That ſecular Employment,
Judiciouſly conducted,
Be cautious what Aſſociates
For fear thy choice involve thee
Like thoſe neglected Camels,
Their wild, uncertain Courſes:
To which by Fate thou'rt deſtin'd,
Will be diſcharg'd with honour.
Thou chooſeſt to converſe with:
In unforeſeen confuſion.
In darkeſt Nights purſuing
—No Keeper to reſtrain 'em!

NOTES

NOTES
ON THE
TRAVELLER.

I.

JUST Sentiments: Aſálato-rra'yi: Stability, Conſtancy of mind. From *Aſala, To be well rooted.* — *A-rra'yo: Counſel, Opinion:* From *Raa, To ſee.* Applied to Sight and Knowledge. — *A-rráyo,* is one, *who conſiders the beginning and end of things, to know what good or evil they may produce.* — *Robes:* Hélyaton: *A Jewel, an Ornament of Metal, or precious Stones.* Any virtue with which a perſon *yatehálla, is adorned.* — *Virtue: Fadlon: Knowledge, Morals, Experience,* &c. *Diſdaining,* &c. *Lada-'l-a'tali: Without Ornaments.* — A Woman without Necklaces, Bracelets and Jewels; and a Man without Riches and Learning, is called, *O'tlon,* and *O'talon.*

II.

Glory: Maj'don. It is a common obſervation of the *Arabians: Al-Tájero Maj'doho,* &c. *The glory of a Merchant,* is in his Purſe. *Wa-'l-'Álimo Maj'doho,* &c. *But the glory of a Learned Man,* in his Books. — *The Sun: Shámſon.* Of the Feminine gender, tho' a Maſculine termination. In alluſion to which the Poet *Motanabbi* writes:

A Noun Feminine is no diſhonour to the Name of the Sun:
Nor a Maſculine any glory to the Moon.

Declining, &c. The Original is, "The Sun, *ra'da-'l-dóha: Near the Meridian,* is like the Sun, *fi-'l-tá-fali: At the time of Setting.* Intimating, that true Honour is the ſame in all times and circumſtances. — This is ſuppoſed to be an imitation of the Poet *Abu-'l-ola Al-Moárri:* viz.

Thou haſt made thyſelf equal to them [Thy Anceſtors, in honour] *notwithſtanding the difference of Time.*

As the Moon about Midnight, is like the Moon in the Morning.

III. *Ba-*

III.

Bagdad: Al-Záwra. The Metropolis of the Arabian *jráca*; near the river *Tigris*. Once, *Ommo-'l-Dónya, Mother of the World*: Till by Civil diſcord, and afterwards by the *Tartars*, it was ſo much deſtroy'd, as to retain nothing of its ancient Form. — *Firawzabadius*, Author of *Al-Kamus, The Ocean*; [A Lexicon ſo called from the multitude of words it contains] and *Abu-'l-Feda*, the Geographer, write: The City was named *Al-zawra*, becauſe the Inward and Outward Gates with reſpect to each other were placed *mozwíratan, obliquely*. — *Tigris*, which runs in the Shape of a *Bow*, is likewiſe called *Záwra*. —There is another reaſon why *Bagdad* had the Title of *Al-zawra*, Though from the ſame ſignification of the Verb *Zara, To decline*: Becauſe of the oblique Situation to its *Kebla*, or Place, to which thoſe who prayed directed themſelves. — *Abu-'l-Farajius* [Hiſt. Dynaſt. p. 219.] tells us; *Almanſor built the City in a Circular Figure, that no one ſhould live at a greater diſtance from the* Sultan *than another. And encompaſs'd it with a double Wall: That within, being higher than the Outward one. In the middle of the City he raiſed a Tower, and near it a great Temple, the Kebla of which was oblique; ſo that he who prayed, muſt neceſſarily turn himſelf towards the Gate of* Baſora, *a City of* Iraca.

As the *Jews* in their Devotions directed their Faces towards *Jeruſalem*, Dan. 6. 10. So did *Mahomet* enjoin his Followers, in what place ſoever they lived, to direct *theirs* to the temple of *Haram*; — A word, ſignifying that which is *ſacred*; and with the Article *Al*, applied both to *Mecca* and the *Temple of Mecca*. — *No Male nor Female Camel.* A Proverbial Form of Speech, intimating, " He had no buſineſs there; nor did he deſire to have any." — *A Male Camel*, properly, is, *jámalon*: *A Female, Nákaton.* This appears from the Proverb, *iſtánwaka-'l-jámalo: The Male Camel is changed to a Female*, Applied to thoſe, who diſcourſing on a particular Subject, wander from it, intermixing what does not belong to it. — The occaſion was, the Poet *Moſabbab*'s deſcribing a Male Camel, and uſing certain Epithets peculiar to the Female. — Upon which one of the Auditors cried out, *iſtanwaka-'l-jamalo.* — Frequent Alluſions are made by the *Arabians* to Camels: We muſt not wonder at it, when we know of what great Service they are to them. — They will travel ſeveral days together heavy loaden, without eating or drinking: Which muſt be eſteemed a Particular Providence, conſidering how Large and Barren thoſe Tracts of Land are, through which they paſs. — They are uſeful to Soldiers; who ſhoot their Arrows and Darts from them. Vid. *Ger. Jo. Voſs. de Orig. and Progr. Idol.* l. 3. c. 71. — The reſpect ſhewn to them is ſuch, that they are diſtinguiſh'd by the Names not only of *Swift* and *Slow*; but *Noble* and *Ignoble*, &c. Ladies of the Higheſt Quality, and Camels of the moſt excellent Breed, are dignified with the ſame Title, *Itákon: Nobiles.* Vid. *Ger. Jo. Lette*

in

in Carm. *Caab Ben zoheir.* p. 118, &c. — "*Theſe Animals* [*Sale* obſerves, Not. on *Koran*, ch. 88] *are of ſuch uſe, or rather neceſſity in the Eaſt, that the Creation of a Species, ſo wonderfully adapted to thoſe Countries, is a very proper inſtance to an* Arabian, *of the Power and Wiſdom of God.*"

IV.

Of Property diveſted: Sefro-'l-cáffi. Empty handed. — *Sword: Saifon:* One of the Names of that Inſtrument; which, *Firawzabadius* aſſures us, hath above a thouſand. Vid. v. 28. — *Ornamentals: Chilalon.* From the Sing. *Chillaton: A Covering, a Sheath*; Adorned with Gold, or ſome other Poliſh. — The Poet elegantly compares the virtuous Traveller to a *naked Sword*; eſteem'd for its brightneſs and excellency.

V.

Friend: Sadikon. From *Sádaka, verax, ingenuus eſt. The ſame Man with thy ſelf, only that he is a different perſon*; as *Al-cendi* deſcribes him. — *Companion: Aniſon:* Whoſe Acquaintance, the Scholiaſt writes, gives us *A'niſan, Delight* and *Pleaſure.*

VI.

Young Camel: Rahilaton. [Vid. v. 3] So called, when *tórhalo ráhlon: Fit for the Saddle.* — *In Sounds-calls: Hanna.* A word that intimates *an affectionate deſire*, or *language, expreſſive either of Joy or Sorrow.* But commonly applied to the querulous, tender murmuring of a Camel, with regard to her Fœtus.

VII.

Meager wearied Camel: Nidwon. Any Animal emaciated. An old Garment, or Arrow. — *Murmurs: Dajja.* The word ſignifies any complaint that is made without cauſe: Particularly the noiſe of a Camel when milked. — From which came that Proverb, *jn dajja*: *If he complains*, (without reaſon) *Add to his Burden.* — *Which bears*, &c. *Ricábi*: *My riding Camel.* From *Racaba, Equitavit.* — *Is lowder: Ajja.* — *Sefadius*, the Scholiaſt, accuſes the Poet here of Tautology: As if *Ajja ricábi*, expreſs'd no more than *Dajja Nidwi*, viz. The murmuring noiſe of Camels. — But *Demaminius* (v. 8.) obſerves, That the former words have reſpect to the Camel; and the latter, to the Maſter: Whoſe anxiety was ſuch that even the Camels complain'd, not only for themſelves, but for their Maſter too. — *With warmth*, &c. *Lajja: Are eager* in blaming me, for not giving them eaſe and reſpite.—Hence the Proverb: *Men lajja walaja: He who is reſolute makes his way.*

VIII.

Riches: Baſtato cáffin: Opening the hand: Liberality. In oppoſition to *Parſimony*; or, *Cabado caffin*; *Contracting the hand.* — *My deſire*, &c. The *Arabic* literally render'd, is, "I have deſired Riches, to diſcharge, by their aſſiſtance,

بسطت کف ²

قبض کف ³

aſſiſtance, the Duty which is owing to the Height *Kébali* :" which *Sefadius* (v. 7.) interprets, *of my power*. As if State and Majeſty were the principal motives of his Deſire. — But *Demaminius* (Comment.) obſerves, Tho' *Kebali* may ſignify *my power*: Yet it is more agreeable to the Syntax and connection of the words, to read *Kebali* here in the ſame ſenſe with *endi*, *apud me*, viz. " My deſire for Riches, is, to diſcharge the duty *endi*, *incumbent on me*, i.e. To be generous." For as the Commentator writes, *Hádhihi noſówſin*, &c. *The time that generous Souls appear in Public, is This; When they have it in their power to give open teſtimony of their munificence. But in narrow fortunes they are deſirous of concealing themſelves, and their circumſtances; that they may not be troubleſome to others, in begging their aſſiſtance.*

IX.

Inſtead of Acquiſitions, &c. The Conſtruction is, " Inſtead of Prey, Time *yoknio-ni*, *hath made me content*, after the fatigue, *to return*." — *Al-konówo*, ſignifies not only an *eaſy*, *contented mind*; but That too which ſubjects us to *beg for a preſent Subſiſtence*. — " The beſt of Riches, ſaith the *Arab*. Proverb, is, *Al-konówo: Contentment*. The worſt of Poverty, *Al-chodówo: Subjection*." — *After the fatigue: Ba'da-'l-cáddi*. — *Caddon*, implies eagerneſs. and labour in acquiring Riches; or, in proſecuting any affair. As, *Cadda náfsaho: He wearied his Soul*, with Labour. — *Liſána-ho: his Tongue*, with ſpeaking. — *Kálba-ho: his Heart*, with thinking. — *Return: Káfalon*. — *A Caravan*, or Company of Travellers on their Return, is called, *Kafélaton*, — The Poet, in this verſe, expreſſes what was firſt written by *Amrio-'l-Kis*: And which became a Proverb, viz. *Inſtead of Prey, I am content to Return*. — Intimating, That when we review the Difficulties of Life through which we have paſſed, we muſt determine, *They* are the happieſt who are the leaſt engaged in them.

X.

A Stately Perſon, &c. The Scholiaſt's remark here, is, that the Poet breaks off abruptly from the Traveller's unhappy circumſtances, to the deſcription of his Companion: In imitation of the *Arabians*, who are uſed to Tranſitions, *min fánnin ila fánnin*; *min oſlówbin ila oſlówbin: From one Part of Doctrine, or Knowledge to another*. — But, as *Pocock* obſerves, The ſeries of this Narrative is ſufficiently coherent. For the Traveller had now met with one, to whom he might communicate his anxiety; which before he had not opportunity of doing. — *Like his Spear*, &c. *Mo'tákelon be-míthli-hi. Bearing between the Leg and the Stirrop* [a Spear] *like himſelf*.

XI.

The literal tranſlation of this verſe carries a peculiar emphaſis, viz. *Pleaſant when Jeſting; Severe when Serious: Intermixing with the roughneſs of his*

his courage, the ſoftneſs, Al-gázali; of Female Converſation. — He who delights in ſuch Entertainment, is called, *Gázelon.*

XII.

Troops of Slumber: Sárha al-cára: Of the ſame force with the words following in this verſe, viz. *Sawáma al-náwmi: Greges paſcentes Somni.* As if Sleep, like a Herd of Cattle in a Paſture, was ready to devour him.

XIII.

From drunken levity: Min tárabin: — *Al-tárabo*, ſignifies both *Joy* and *Sorrow:* And particularly that Levity of temper which ariſes from the exceſs of paſſions. — *In Sober Mood: Sáhin.* — *Al-Sáho* denotes a Cloud, when it is *departing* and *going off:* And likewiſe a *gradual Sobriety*, which returns by Sleeping after a debauch. Or, when any one leaves off trifling and fooliſh cuſtoms. — *Wine lethargic: Chámron.* — The *Arabians* give this name to any intoxicating Liquor: Becauſe *Chámara*, it *troubles* and *confounds* the Underſtanding: Or, becauſe *echtámara*: It is made *clear by fermentation.*

XIV.

An Affair important: jólla. The ſame with *Haditho-'l-jálalo.* Both which are expreſs'd in this verſe. — *Al-jalalo*, without the Subſtantive *Hadithon*, intimates not only *a great and arduous Affair*, but one alſo *of ſmall and no moment.* Vid. v. 9, and 13. — Of this kind there are ſeveral inſtances, viz. *Al-jáwno, White and Black.* — *Gábara: To ſtay, and go away.* — *Al-Sarímo: Night and Day.* — *Báa: To buy and ſell.* — *Al-Nahílo: He who is thirſty, and who has quench'd his thirſt*, &c. — But we muſt obſerve, Though theſe interpretations are allowed by ſuch as uſe *Lógatan wahídatan, the ſame dialect*, Yet among different Sects and Tribes, words ſhall not be reckon'd, *min-al-eddád*: To have *contrary meanings.* Vid. *Pocock.* Not. Miſcel. in Port. Mos. C. 2. p. 137, 138. Ed. Twells. Where mention is made of an *Arabian* Proverb, viz. *Whoever comes to Dhafar*, [The name of a Royal City among the *Hamyars.*] Let him learn the *Hamyaric* Dialect.—The Proverb was occaſion'd by the different Senſe of the Word *Wáthaba*, which ſignifies, either *To ſit down:* Or, *To riſe up, Spring* or *Leap.*—This appears from a certain *Arab* paying a Viſit to the King of the *Hamyars*, who was ſitting on the Roof of his Palace. The King deſired him *Theb, To ſit down.*—He replied, "Let the King be aſſured, I am ready to obey all his Commands."—And no ſooner having ſpoken, but he *leap'd* from the Roof, and deſtroy'd himſelf by the Fall.—The King was aſtoniſh'd, and enquiring into the Cauſe of ſuch raſhneſs, was told, That the Word *Theb*, in another Dialect of the *Arabians*, intimated, *Springing up*, or *Leaping*, as well as *Sitting.*—To which he anſwer'd, as above. *Whoever comes*, &c.

XV.

When the Starry Region, &c. which according to the *Arabic* is thus expreſſed;—" When the Eye *Al-Naj'mi*, *Of a Star*, is awake."—*Naj'mon*, is the ſame with *Cáwcabon*, *Stella*: But with the Article *Al* prefix'd, *Jauhari*, [Author of the Lexicon, *Al-Sahah*, *Sound*, *Sincere*. Vid. Pocok. Not. ad Spec. Hiſt. Arab. p, 365.] ſaith, it denotes the *Hyades*.—As, *Tálaa Al-Naj'mo*: i. e. *Al-Thoráyya: The Hyades are riſen.*—*Night's appearing*, &c. Arab. " *Sebgon*, *The colour* of the Night is not changed."—*Sábaga*, ſignifies not only, *To dy*, or *ſtain*; but *To dip*, or *baptize*. Hence it is that *Sébgaton*, with the *Arabians* is, *Chriſtian Baptiſm*, and applied in general to *Religion*, or the *Profeſſion of Religion*. This Senſe, *Jauhari* writes, is taken *min sébgin*, *from* the Chriſtians *dipping* their Children in Water.

XVII.

Neighbouring Village. *Al-Háyyo*.—The Philiſtines, 2 *Sam.* 23.11. were gather'd together *La-chaijah*, *into a Troop*; according to *R. Solomon*.—But *D. Kimchi* in his Comment, and Book of Radixes, interprets it, *into a Village*, or, *kibbutz habbattim*, *a collection*, or, *number of Houſes*. Which in *Arabic*, he obſerves, is called, *Al-Háyyo: Vicus tuguriorum, in orbem quaſi caſtra diſpoſitorum, ubi ſimul degunt, præſertim qui ejuſdem ſunt familiæ*. De Dieu Animadv. in Num. 32.41. where he quotes this Verſe of *Tograi*.—And this is the *Error* (v. 16.) into which he endeavours to bring his Companion; *viz.* To go with him in the Night to a Place, where no one was allow'd to go, even to his own Family. And conſequently for Strangers to make the attempt, muſt be attended with ſuch danger, that nothing but a ſtrong Paſſion of Love would diſregard it.—*Fortified by Archers: Hamá-ho Romáton. Archers defended*, or, *prohibited any acceſs to it*.—From hence came that Saying of *Mahomet's*; *La hema*, &c. *Non prohibitio eſt Loci*, &c. *No one can interdict a Place, except God and his Apoſtle*.—The reaſon was this;—Before *Mahomet*'s time the Rich and Powerful made their Settlements in *Al-Háyyo: Some choſen Place*.—And as far as the noiſe of a Dog's-barking was heard, They claim'd all that Tract of Land for their own Property: When at the ſame time they would ſend their Flocks and Herds to intermix and paſture with thoſe of other People.—This cuſtom He *prohibited*; reſerving that privilege only to Horſes uſed in War, to propagate the Faith: And to Camels ſet apart for ſacred purpoſes.—*Tribe of Thoal*.—*Thoal Ebn Amri* was the Father of a Family in the Tribe of *Tayi*.—His Poſterity was called *Thoal*, or, *The Sons of Thoal:* Famous for their ſkill in Darting.—From theſe deſcended *Amrus Ebno-'l-Meſihi*, the *Thoalite*; whoſe character is thus diſtinguiſhed; *viz. Of all the Arabians*, ſome ſay, *Of all Men*, *A'rma Bis-ſihámi: The moſt expert Darter*.

XVIII.

XVIII.

Swords: Bidon. From the Sing. *Abyado: White*, or *bright:* And thence denotes *a Sword, Silver;—a Star near the Milky-Way;—and a Man of an unblemiſh'd Character.—Duſky Lances: Sómron:* Plur. from *A'smaro: Fuſcus.—Locks: Al-gadáyiro.* The ſame with *Dafáyiro Shar'in: Complexus crinium: Curled Hair.* And with *Dhawábito: Hairs hanging from the middle of the Head to the Back.—Ornaments: Al-Hályo.* Plur. of *Hol'yyon:* Whatever Women *Tetehálla behi: Adorn themſelves with*, viz. *Chátimon, Rings.—Siwáron, Bracelets.—Kiládaton, Collars*, &c.—*Veſts: Al-Hólalo.* From the Sing. *Hóllaton: a double Robe*, or *Veſt.*

XIX.

The Night is our Protection: Fi dhemami-'l-láili: Under the Protection of the Night.—Al-dhémmato, and *Al-dhemámo*, are words that frequently occur among the Sayings of *Mahomet.* Both which ſignify, *League, Fidelity*, &c.—From whence thoſe Chriſtians and Jews, who are received into the Covenant, Patronage, or Faith of the *Mahometans*, are called, *Ahlo-'l-dhémmati: Populi Fœderis.—Dhamma*, properly implies, *To blame*, or *diſpraiſe:* and correſponds ſo near with *Dhémmaton, Covenant*; that whoever breaks his *promiſe*, or *engagement*; is pointed out with this Character, *viz. Yowbigo-'l-dhámma: Meritus eſt vituperium.*

XX.

Lions: O'sdon: From the Sing. *A'sadon.* The Radix *Aſeda*, is, *To be as bold as a Lion:* And, *To be terrified at the Sight of one.* Vid. v. 9. 14.—*Reſt themſelves: Rabídaton.* In the ſame Senſe with the *Hebrew, Rabatz, To lie down.*—The *Arab.* Tongue is ſo copious as to apply, To Sheep, Oxen, Horſes, Dogs, *&c.* lying on the Ground, the Verb, *Rábada.*—To Camels, *Báraca.*—To Birds, *Játhama.*—To Men, *Jálaſa.*—*Roes for ſafety: Al-Cináſo. A private Place for Goats ſet round with Trees:* From *Canaſa: To retire to a Covert.*—Which in the Future ſignifies, *to ſweep*, or *clear away with a Broom.*—As, the Roe *Yácnoſo, removes* the Sand, to make the Paſſage eaſier.—*Cenaſh*, in *Syriac*, hath the ſame conſtruction; and likewiſe, *To aſſemble together.* In which Language, *Cenſha* denotes *a Congregation* and *a Synagogue.*—From hence *a Jewiſh Synagogue*, and *a Chriſtian Church*, by the *Arabians* is called *Caniſaton.*—*Spears: A'salon.* The primary Senſe of which is, a certain Plant that hath ſeveral ſmall, intricate Branches without Leaves: Or, a long ſharp Stem of any Tree, or Plant. From *Aſola, longum eſt.*

XXI.

Weapons: Niſálon. Plur. from *Náſlon, The point of a Spear*, or *Arrow.*—And, *a Sword without an Hilt.—Náſala*, and *A'nſala*, Conj. 4. ſignify, *To guard an Arrow*, or *Spear with a Point.*—And on the contrary, *To*

draw out the Point. Vid. v. 20. — The Third Month of the Year, by the *Arabians* calld *Rájabon*, from *Rájaba*, *To reverence*, *To honour*, had the Title of *Monſilo-'l-asínnati: Extrahens Cuſpides.* — Becauſe in times of Paganiſm; *viz.* before *Mahomet*'s Reformation, *That* Month being eſteem'd ſacred, and all Hoſtilities ceaſing, the *Arabians Yonſilówna*, *Drew out* the Points of their Spears.—*Fluent Jeſts: Miyáho-'l-gónji: Aquæ Joci.*—*Al-gónjo*, is, *that Jocular diſſimulation of Women*, which the *Greeks* call *Akkiſmos.* From *Gáneja: To entertain with a pretended coineſs. Dark complexion: Cáhalon—Min gáiri ictehâli: Without any falſe colouring.*

XXII.

Generous Offspring: Al-Cirámo. Plur. of *Carímon:* One, in whom is united every Species of Goodneſs, Nobility, and Virtue.—Oppoſed to *Layímon, a Man of baſe deſcent, of a ſordid, covetous Temper.*—*Al-Carímo*, is an Epithet, by the *Arabians* aſcribed to God; ſignifying *Beneficent.* — One reaſon given why *the Vine* is named *Cármon*, is, becauſe it promotes *Al-Carăma, Liberality*, or, *Actions that are laudable.*—But *Mahomet*, envying the Vine *That* name, and intending to prohibit the uſe of its Liquor, gave this injunction to his Followers: — " Call not the Vine *Al-Cárma.* For *Al-* " *Cármo* is the ſame with *Al-Rajolo-'l-Moſlímo: A Muſleman*, or, *One of the* " *Faithful.*"—Intimating that a name derived from *Excellency*, and *Liberality*, was applicable to a pious, religious Man, rather than to the Vine.— *Fearful and Parſimonious. Fear and Parſimony*, the Scholiaſt obſerves, are *Qualities in Men, Madhmowmatáni, Ignominious.* But *in Women, Mahmowdatáni, Laudable. Becauſe theſe have not underſtanding ſufficient to reſtrain themſelves from doing whatever they are pleaſed with.* To which he adds, *Their underſtanding gives way to Fear, which is their Safeguard. This once removed, there is no wickedneſs but what they will be guilty of.*—The *Arabians* eſteemed Frugality ſo particular a Female Virtue, that one *Abu-Iſhac* uſed to ſay, *Liberality in a Woman, is as bad as Covetouſneſs in a Man.*— Hence it was that the Poet *Ebno-'l-Hobári*, endeavouring to pour forth at once all his Satyr againſt the Inhabitants of *Waſet*, [where the Men were tenacious, and the Women prodigal,[2]] imagin'd he could not do it by any Expreſſions ſtronger than theſe:

There is not amongſt'em, a Man, that will give:
Nor a Woman, that will deny.

XXIII.

Flames, &c. Three things in which the Ancient *Arabs* gloried, were, *a Sword, a Stranger*, and *Eloquence.* Vid. *Schultens.* Præf. ad *Monument. Vetuſt. Arab.*— Such was their Benevolence to Strangers and Travellers; that to Invite and Direct them in their way, they uſed to kindle Fires [*Nirana-l-kóra: Hoſpitable Fires.* Harir. Conſeſ. 4. p. 50. Ed. *Schult.*] on the Tops of Hills,

2 The Satire is still more bitter against the Ladies
There's not a whoreson of them can say Yea,
or Female of the Tribe who would say Nay!

Hills, and Places moſt conſpicuous. — The greater the Fire, and the more eminent the Situation, were reckon'd as Signals of ſuperior Generoſity.

XXIV.

Thoſe (Women) *conſume: Yaktólna.* Amongſt ſeveral interpretations of *Kátala, to Kill:* One is elegantly applied to Wine, *viz. Kátala Al-Sharába: He killed the Wine*, i. e. He diluted it with Water. — *Generous Horſe: Al-Cháilo.* From *Yáchtolo: He walks in State and Pride.* — *Sacrificing*, &c. For the entertainment of Strangers, It was a cuſtom with the old *Arabians*, to ſlay Horſes and Camels: In oppoſition to thoſe who ſerv'd up only Sheep and Kids. — Upon which *Pocock* in pleaſant humour obſerves; "Yet I do not know but ſome of our Countrymen would prefer a more frugal, though not ſo dainty an Entertainment; and chooſe to ſit down to a Lamb or a Kid, rather than a Horſe or Camel.

XXV.

Pierced: Ládaga. Which, the Scholiaſt writes, is properly applied to a Scorpion; and to other things, *majázan*, metaphorically. As, *Ladaga-ho be-calámatin: He pierced* (provoked) *him with ſevere language.* — *True Ingredients:* Arab. *Gadíro-'l-Chámri wa-'l-'Aſali: Stagnum vini et mellis. Stagnating Wine and Honey.* — *Gadíron*, is, properly that part of water which a Torrent leaves, and which turns to a Pool, or Marſh. So named, *min gádribi: From its deceitfulneſs. Gadara*, ſignifies, *to deceive*, or, *not to perform one's promiſe.* — *Honey: 'Aſalon.* — *Firauzabadius* (v. 3.) is ſaid to have wrote a Book of the Uſefulneſs of Honey; reckoning no leſs than eighty ſeveral Names belonging to it. And yet he is thought not to have given a full *Nomenclature.*

XXVI.

Delicious odour: Naſimo-'l-bor'i. Air of health. Intimating that his diſorder would be relieved by the ſweetneſs of the Air, which breath'd from the Female Manſions.

XXVII.

Arrows: Nibálon. From *Nábala, To ſhoot with an Arrow.* — Applied, as a Phraſe, to Skill, Reſolution and Courage in proſecuting any Affair. Agreeable to which the *Arabians* have ſuch Maxims as theſe:

He who knows what he is aiming at, ſpares no pains to compaſs his deſigns.
He plunges himſelf into the Sea, who ſeeks for Pearls.
And he who deſires to excel, without Sleeping ſpends the Nights.

XXIX.

Amorous Does: Gezlánon. From the Sing. *Gazálon:* By the *Hebrews* called *Tzebi:* And by the *Arabians, Dhábyon:* Which properly, is, *The old one:* as *Gazálon*, is, *The Young and Wanton — To enjoy their mutual converſe:*

Oga-

Ogazílo-ha: Quibuſcum confabulari poſſum. — You obſerve how well *Gezlánon* correſponds with the Radix *Gazála.* — *Gázalon* intimates ſuch *colluſive diſcourſe* as is held with Women: Who by the *Arabians* are compared to beautiful Does. Vid. v. 11. — From hence the Proverb; *Agzala min, He is more effeminate than Amrio-'l-Kis:* a Poet, remarkable for Female Converſation. — *Lions: Attack me: Dahát-ni.* A word that expreſſes much trouble, as *Jawhari* (v. 15.) Shews in this Paranomaſia; viz. *Dahat-ho dahiyaton dahyáo: A great Calamity befel him.*

XXXI.

Subterraneous Cavern: Nafakon: To and from which are ſeveral Paſſages. — There is an *Arabian* Proverb, *viz.* "The Mole wander'd from *Náfaka-ho: It's Burrow:*" Applied to one, who in diſputing, by confuſion of thought forgets the Arguments he had prepared to oppoſe his Adverſary. — In alluſion to the working of Moles and Conies, *Náficon*, ſignifies *an Hypocrite in Religion*; who profeſſes with his mouth what is not in his heart; and is always ready for ſome cunning evaſion. — Or, becauſe *Outwardly*, he is a *Believer*; But in reality, *an Infidel.* Like the Burrow of a Mole, which to appearance is covered; but is deceitfully hollow. — Some obſerve that *Náfacon, Hypocriſy*, and *Monáfecon, an Hypocrite*, or *Impoſtor*; are Interpretations not known to the old *Arabians*; but were firſt introduced by the Religion of *Mahomet.* — Upon which *Pocock* notes; "It is well, That *great Impoſtor* uſed likewiſe words by which his impious facts might be expreſſed." *Free from ſocial Troubles:* Arab. *Fa'-tázilo: And ſeparate thyſelf from Society* — The *Separatiſts* among the *Mahometans*, like the *Phariſees* among the *Jews*, are called *Mo'tazelówna.* Vid. *Pocock.* Not. in Specim. Hiſt. *Arab.* p. 194. and *Sale* Prelim. Diſc. to Tranſlation of *Koran*, p. 158.

XXXII.

Arduous Speculations: Gimára-'l-'olai: Ardua, vel *Profunda Celſitudinis.* From *Gámron: Depth and Plenty* of Water. Or, *Gámraton: Any thing that gives diſturbance and uneaſineſs.* — *To thoſe Adventrous*, &c. *Li-'l-mokdimina alai rocówbi-ha: illis qui audent aſcendere ad ea.* From *Rácaba: To aſcend, to ride, to attempt.* — *If rain*, &c. According to the *Arabic*, "Be content with *Al-bálali: A ſmall Sprinkling*, or *Portion.*" — Proverbially the word is applied to *Friendſhip*; and to ſome *Future, bad Event.* As *Bállow Arháma-com*: *Sprinkle your Neighbours*; i. e. Receive them in an Hoſpitable manner — *La yóblica bállaton: Not one drop of dew will moiſten thee*; i. e. No good will attend thee.

XXXIII.

This Verſe in the Tranſlation is enlarged; to make the Senſe appear fuller and ſtronger — The Original is:

The complacency of an abject Man in a low State of Life, is, Poverty:
But there is glory in the ſpeedy courſe of obſequious Camels.

Abject:

Abject: Dhálilon — *Low State: Cháfdon: Glory: Ezzon* — From theſe are three Epithets appropriated to God; viz. *Al-Modhéllo:* He who *yadhéllo, Humbles.* — *Al-Cháfido*; who *yáchfodo-'l-Gabbarína wa-'l-Phara'inata: Depreſſes, Giants and Pharaohs*; i. e. Such as are contumacious and rebellious. — *Al-Moézzo*; who *Yáhibo-'l-ézza: Gives Power and Glory.* — *Speedy courſe: Rasímon.* The *Arabians* reckon three degrees of a Camel's motion; viz. *Al-'Anako: The Slow*; when the Camel begins to grow weary. — *Al-Dhamílo*; when the motion is *quicker.* — *Al-Rasímo: more precipitate.* Vid. v. 3. — A Camel that in moving makes an impreſſion on the earth is therefore called *Nákaton Raſówmon.* — *Obſequious: Dhólolon.* Plur. of *Dhalílon*: So tractable as to haſten their pace in Obedience to your command.

XXXIV.

With impetuous motion: The *Arabic* is peculiarly elegant; viz. *Fá-dra béha: Caſt*, or, *Throw thyſelf with them:* (the Camels) — *Daraa*, is a word of enlarged meaning; viz. *To force, project, come upon unawares.* — *To ariſe*, when applied to the Sun, a Star, the Day — As if the Poet had ſaid; — "Take the ſwifteſt Camels, and like the Rays of the Sun, ſpring through *Nohówra-'l-bídi: The thickeſt Coverts.* Literally, *Jugula Deſertorum.* — *Nahron*, Sing. expreſſes, *the upper part of the Breaſt*; *The inward part of the Throat*; and, *The chief of any thing*; as, The Beginning of Day, or Month: The Sun in his Meridian; and Places that are oppoſite to each other. — *Well-wrought Collars*; *Al-jódolo:* Or, *Head-ſtalls twiſted: Reins made of leathern Thongs.* — *Bridles: La'jmon:* From the Sing. *Lejámon*: Any Inſtrument uſed for Binding — One of *Mahomet*'s maxims, was, "He who conceals from you the truth of what you deſire to know; God at the Day of Judgement, *Yóljimo-ho bil-lejámi min nári: Will bridle him with a Bridle of Fire.* — The advice ſuggeſted in this Verſe, is, "obtain glory by haſtning your pace, *Till your Camels Head-ſtalls equal the Reins of Horſes in their courſe*; i. e. Till they move as ſwift as the ſwifteſt Horſes.

XXXV.

Travels. The *Arabians* encourage Travelling by ſuch Obſervations as theſe:

He who takes up his reſt at home, is like a dead man that reſts in his Grave.
Ceaſe not to Travel, in purſuit of Riches: For no Sword wounds in its Scabbard:
Neither hath Fire any power to burn, unleſs it flies from the Steel.

Again:

Was there no Travelling, Pearls of the Sea would never riſe ſo high as the Neck.
Gold in certain Places is dugg up in common with the Earth:
And there is a Country peculiar for producing the Wood of Aloes.

XXXVI.

XXXVI.

Higheſt Station: Sharafo-'l-máwa: Celſitudo Manſionis — *Shárafon: Glory and Nobility:* From *Sharafa, To be Eminent, Illuſtrious.* — The higheſt mountain in *Arabia* is named, *Shoráifon.* — And thoſe who are deſcended from *Mahomet*, diſtinguiſh themſelves by the Title of *Aſhráfon: Nobles.*—*Wiſhes: Mónan.* From the Sing. *Mónyaton.*—That future Events are well expreſs'd by this Word, we learn from the Verſe which is quoted by the Philoſopher *Ebn Baja*; viz.

If Wiſhes [Monan] *are accompanied with Truth, They are the beſt of Wiſhes. But if not, There is this advantage from them: They make the Time of Life agreeable: Aries: Hámalon.* The firſt Sign of the Zodiac. In This Degree the Sun (as the Scholiaſt writes,) *Táſhrofo:* i.e. is in *ſharífi-ha*; *His exaltation.* —And paſſing through the other Signs to *Libra*; in *Habówti-ha: His Declenſion.*—From this motion of the Sun the Poet ſuggeſts, "That no Man, who "hath great expectations in view, ſhould confine himſelf to any certain Place." For it is a common Saying with the *Arabians*; — *Haracáton Baracáton: Motiones, Beatitudines. Happineſs* conſiſts in *Motion.* — Correſpondent to it is That of *Hammadi Ebn Hebatolláhi.* — When it was ſaid to him, *We obſerve, Thou art a great Traveller, undergoing abundance of fatigue. For no ſooner doſt thou reach one Part of the Earth, and fix thy Station there; But thou art removing from it.* — He replied, *If no advantage was to be gain'd by Travelling, the Sun would not move from one Sign of the Zodiac to another.*

XXXIX.

HOPE. — "What an agreeable Companion, (ſaith an *Arabian*) is "*A'malon: HOPE!* If you don't gain the Point you are aiming at, you "are pleaſed with her familiar encouragement."—This agrees with what we read, v. 36. — But there is an *Arab.* Proverb not quite ſo engaging; *viz. He who rides in the Chariot of HOPE, hath POVERTY for his Companion.* — *Ali, Mahomet*'s Son-in-Law is yet more ſevere; *viz. Deſpair is a Freeman: Hope a Slave.* — Sentenc. Ockley. — *Was not our View*, &c. *Foſhato-'l-Amali:* Our *Enlargement of Hope:* — Which, the Scholiaſt writes, *gives eaſe to our minds.* To this purpoſe is *Ali's* Obſervation: "The Life "of an Oppreſſor is *Kaſiron: Short.* — But That of a Liberal Man, *Faſíhon: Long.*

XL.

The literal tranſlation of this Verſe is, *Life was no pleaſure to me when my Days were Advancing: How ſhould I then be pleaſed, when they are haſtily Retreating?* — The Comment here is: "I was not pleaſed with Life in my "Youth, when TIME was advancing with his Face towards me. How "then can He pleaſe me, when I am grown old, and His Back is turned, "retiring from me?"

XLI.

XLI.

The Soul, &c. The Original is, " That which *Gála*, *Enlarges the Eſtimate* of my Soul, is, My knowledge of *its value*."—Therefore, I have preſerved it *an rachísin*, *From the Man of vile Character*, *Negligent of himſelf*.—The *Arabians* emphatically place *Gála*, and *Rácboſa*, in oppoſition to each other.—As, *Cóllo Rachísin gálin. Whatever is cheap; is dear.*—i. e. " The " Buyer is deceived, becauſe what he purchaſes is good for nothing." — Again, *In al-bi'o mortáchiſon wagálin: Sell you muſt, Cheap or Dear*, i e. If you Trade, you muſt part with your Goods. — *It's value: Kimátiha.* The ſame with *j'wádiha: It's change:* When the price is eſtimated by ſetting one thing againſt another.—From hence is that Obſervation of *Ali's*:—*Kimato*, &c. " A Man's *Eſtimate* is to be made from that wherein he excells."—*Negligent of himſelf: Mobtádhalon:* One, who, [*Zamachſhári*, the Grammarian writes, in his *Asálon: Lexicon Fundamentale*] is *Matsównon*, *ſparing* of his money, but *Mobtádhalon*, *Regardleſs*, or *Prodigal* of his *Character*. — *Al-Mobtádhalo*, is alſo, *a Perſon who weares vile raiment*. And who in the *Arabic* Phraſe, *Ya'malo a'mla náfsihi*: *operatur Opus animæ ſuæ*, i. e. *Condeſcends to the loweſt and meaneſt Offices*.—The Poet in this Verſe ſuggeſts, That from the knowledge of our own Virtue, we gain this advantage; — Not to put ourſelves on a level with the Vulgar: But to have the greater regard to our perſonal Character.

XLII.

Sword: Náſlon. Vid. v. 11.—*Proud*, &c. *Yózha bi-jawháriha: Superbit nitore ſuo.*—*Jáwharon*, intimates that waving brightneſs which is reflected from a poliſh'd Sword, ſet with *Jewels*.—*That double ſplendour of an undulating Blade, which dazles the Eyes.* — *Uſeleſs Engine: Laíſa ya'molo: Non agit.* — The complaint here is; of the difficulties that hinder'd him from exerting his virtuous Qualities. — To illuſtrate which, the Scholiaſt mentions a Piece of Hiſtory from the *Arabian* Annals.—*viz.* " *Omar Ebno-'l-* " *Chetab* the Emperor deſired *Amrus Ebn Maadi Carb*, to ſhew him the " Sword, with which he had ſo much diſtinguiſhed himſelf."—The Sword was produced: And not perceiving any excellency Superior to a common one, with indignation he threw it aſide, declaring it not worthy of ſuch high eſteem.—To this *Amrus* replied,—What you obſerve, Sir, is true, if you deſire only the Sword, and not the Arm that uſed it: — without which, it was no better than *Phareſdacus's*: i. e Proverbially ſpeaking, *a bright Sword in the Hand of a Coward*. For ſuch was the celebrated Poet *Phareſdacus*; who knew how to deſcribe a Sword better than to handle it.

XLIII.

Of loweſt Order: Awgádon.—*Men of the vileſt Principles. Slaves to their Belly. Paraſites.* —*Abject*: *Sefálon. Thoſe of the loweſt rank.* — *Dominion:*

Dá'wlaton: Such as ariſes from a change of Times and Circumſtances: — From Adverſity to Proſperity. From *Dala: To go about. To turn.* — *Al-Dáwlato, Victory:* Becauſe of the uncertain chances in War. — As the *Arabians*, in a Proverb, ſay of *Victory*, that it is *Segálon:* Like *Buckets*; which aſcend and deſcend alternately; ſo they ſay of *Time* and the *World*, that they are *Dáwalon: Viciſſitudes.*

XLIV.

Men: Onáson. — Sing. *Ensánon.* — Among ſeveral Conjectures of the *Arabians* concerning the Derivation of this Word; One is, from *Náſiya: To forget.* Becauſe Man *forgot* the Covenant which God made with him. — In favour of this, *Sefadius* [v. 2.] refers to the *Alcoran*, ch. 20. v. 113. "We gave *Adam* this Precept, Not to eat: *Fa-náſiya: But he forgot it.*" — With the ſame view *Abu Temam*, the Poet, writes, *La tánſiya: Do not forget* theſe inſtructions: But indeed thou art named *Enſánon*, becauſe thou art *náſin*, *Forgetful.* — Another *Arabian* tells us, *Aw'walo náſin Aw'walo-'l-náſi:* — *The firſt of thoſe who were Forgetful, was the firſt of Men.* — But there are others, who come nearer the matter, and take the Word from *Áneſa: To aſſociate.* Man being by nature *ſociable.*

XLV.

The Tranſlation of the *Arabic* in this v. is, — *This is the reward of a Man, whoſe Companions* (Dárajow) *are gone before him, when he wiſh'd for a long time.* — His deſire is, that Life may be prolong'd: But let this requeſt be granted, He hath no other ſatisfaction than to ſee Men of no merit prefer'd before him: And thoſe whom he held in the utmoſt contempt, advanced to the greateſt honours.

XLVI.

Saturn: Zóhalo: From *Záhala: To Recede.* — *Li-Cáthrati kahkarátihi: Becauſe it is much Retrogade.* — The ſame with *Caiwáno.* Vid. *Pocock.* Spec. Hiſt. Arab. p. 390. Et Not. ad Port. Mos. p. 143. Ed. Twells.

XLVII.

No artifice: Gáira mohtálin: A Participle of the 8th Conj. [from *Hala*] ſignifying one who, to gain his end, forms crafty devices which cannot eaſily be diſcover'd. — *Time's* — *Rev.* &c. It is well expreſſed in the *Arabic*; viz. *Fi hádithi al-dáhri: In the Accidents*, or, *Chances of Time*, There is ſomething, *Má yógni ani-'l-hiyali: Which will make one Rich without projects:* i. e. Time and Experience, without any other aſſiſtance, will ſufficiently inſtruct thee, To what variety of Changes we are expoſed. And therefore all Artifices uſed to avoid them muſt be an unneceſſary Labour.

XLVIII.

XLVIII.

The Scholiaſt's explanation of this v. is:—*Thy moſt dangerous Enemy is He, in whom thou placeſt thy greateſt truſt. Be cautious how thou dealeſt with Men. Converſe with them Artfully and Cunningly; and rely not on any one of thoſe whom thou eſteemeſt thy Confident and Friend. Becauſe his reſentment, when provoked, will be ſtronger than that of another Enemy.* — For this reaſon, the *Arabian* adviſed well, *viz. Beware of thine Enemy once; But of thy Friend, more than once.*——A Perſon being aſked, *What is a Friend?* Anſwered, *A Name without any meaning.*——Agreeable to this are the *Sentences* of *Secundus* the Athenian, *viz.* Τι εϛι φιλος; *What is a Friend?* ζητεμενον ονομα· ανθρωπος αφανης· δυσευρητον κτημα· *An empty Name. A Man that never appeared. A thing difficult to be found.* And, ανθρωπος ακαταληπτος· ανυποϛατον κειμηλιον. *One not to be comprehended. A treaſure that hath no exiſtence.*

XLIX.

The World, &c. *Al-Dónya wa-wahídoha: The World and the Only one in it.* — Schol. "He who hath no one like him among Men, or, a Second."—*Al-Dónya*, is, *This preſent World.* From *Dana: To be near.* Or, as *Shirazius* the Grammarian writes, Becauſe it is nearer to us than *Al-Achirato: The World to come.*—Unleſs we derive it from *Dániyon*, *baſe* and *of no eſteem:* As that Elegant Writer *Hariri* does: *viz. Yá Chatibo-'l-Dónya al-Doníyati: O thou who makeſt thy Court to this vile world!*

LI.

Diſappointed: Gáda. — *Flow: Fáda.* — To the want of Fidelity, and the abundance of Treachery, the Poet ingeniouſly adapts two words, peculiar to the Ebbing and Flowing of Water.—After a Flood, the *Arabians* ſay, *Gada-'l-máo: The Water falls.* — During the Torrent,—*Fada-'l-máo: The Water riſes.*—*Falſhood: Al-Gádro.* Vid. v. 25.—*Wide the Contradiction: Masáfato-'l-Chólfi. Diſtantia contrarietatis.* — *Sáfa*, is, *Odorari et rem*, vel itineris intervallum *explorare.* — So interpreted, Becauſe a Perſon travelling thro' a Deſert Place, took a Piece of Earth, *Fi-ſtáfa-ho:* i. e. *Shámma-ho: And ſmelt of it.*—To know what Tract of Land he had reached; Or to be aſſured whether the Courſe he had taken was right. Juſt as the Mariners try the depth of the Sea with a Plumet, covered with Tallow: And from the quality of the Sand diſcover which way they muſt ſteer.—*Chólfon*, implies ſuch *Contrariety*, or *Falſhood*, as when Words and Facts do not correſpond: Having reſpect to what is Future; as *Cédhbon*, *a Lye*, hath to what is paſt.

LIII.

Call for the Sword, &c. *Sabko-'l-ſaifi: Anticipatio ſit gladii.* — *Al-Sabko*, ſometimes ſignifies, *One perſon's outrunning another, and coming firſt to the*

Goal. — *Forms of Pleading: Al-Á'dhalo:* Reproof. — *Demaminius*'s Comment (v. 8.) here is, "If any thing can be of Service to make men ſtand to their Engagements; it is this, — *Shew them the Sword before you reprove them.*" — Intimating, that Inſtructions and finding Fault, with ſome people ſignify nothing: And therefore it will be more to the purpoſe, without any ceremony, to threaten immediate puniſhment. — The Poet alludes to a Proverb, which *Erpenius* gives us, together with the Hiſtory that occaſion'd it; Prov. Cent. 2. N°. 60. Where we read, *Sabaka-'l-ſáifo, Anticipavit gladius, al-ádla, juſtitiam:* Inſtead of which, it ſhould be *al-ádhla: Reprehenſionem.*

LIV.

Are Life's thick dregs, &c. *ya wáridan ſówra áiſhin:* Tranſlated by *Pocock: Heus, qui petis reliquias vitæ! — Who deſireſt the Remains of Life!* — But this does not expreſs that elegancy which the Poet ſeemingly intended. — *Wàrada*, is, *To draw*, or *drink water.* [*Wáridon: Adaquator.* Alcor. Ch. 12. 20.] Therefore inſtead of *Qui petis*; one would rather ſay, *Qui hauris*, &c. *Thou who art drawing*, or *drinking* the dregs of Life. This coincides with the following words, *Cóllo-ho Cádaron: Every Part of which is in a confuſed State.* — By ſuch an interpretation are elegantly ſet forth not only the anxieties that attend the Decline of Life; but thoſe likewiſe to which its whole courſe is Subject. — *Thy Days*, &c. *Arab. Sáfwa-ca: Thy Purity*, or Sincerity. Oppoſed to *Cádaron: Troubled, Diſturbed.*

LV.

Fathom, &c. *Arab. Why doſt thou precipitately throw thy ſelf into the depth of the Sea, that thou mayſt ſail in it? — Depth of the Sea: Lojjo-'l-báhri:* Here we have an inſtance of the Copiouſneſs of *Arabic*. For *Lójjon* alone ſignifies *the depth of*, or, *deep water*. And *Làjjaja*, in the 2d Conj. *To enter into deep water.* — *Báhron: Plenty of Salt Water*, both in *breadth* and *depth*. From thence *Bohuron* and *Baháron*, by a metaphor, denote *a Liberal Man*; and *a Generous Horſe.* — *Sail in it: Tarcábo-ho.* From *Rácaba: To aſcend.* Applied to an Horſe, a Chariot, a Ship, or the Sea. — As in the 17th Adagy, Erpen. viz. *Mán maraſa'l-omówra racaba 'l-bohówra:* Which he renders, *Qui minuit negotia, Equitat Maria.* — But with *Pocock* we ſhould tranſlate *Maraſa*, not, *Minuit*; but, *Temere immiſcet. He who raſhly enters on*, or *Engages in Buſineſs*, Rides the Seas: i. e. Expoſes himſelf to troubles and Dangers. — *Small draught: Maſſato-'l-wáſhali: Unica ſorbitio aquæ paucæ.* — *Waſhalon*, ſignifies both *a Little*, and *much Water*. Vid. v. 9. and 14.

LVI.

Self-enjoyment, — *Self-dominion:* Which are elegantly expreſs'd by *Molco-'l-kanáati: The kingdom of Contentment:* As if he only who is content, can be

be ſaid to Reign. Vid. v. 9. and 14.—*Aſſiſtants: Al-Anſáro: Anſars.* A name peculiar to the Citizens of *Medina:* Who came to *Mahomet's Aſſiſtance,* when he fled from thoſe of *Mecca:* And who are ſaid to follow him *fi ſaati-'l-óſrati: In the hour of Difficulty.* Alcor. ch. 9. v. 119.

LVII.

Tranſient: Montákilon. Particip. 8th Conj. from *Nákala: To transfer. To remove a thing to a different place. To tranſlate a Book from one Language to another.*

LVIII.

Prudential meaſures, &c. *Yá Chabíran: O thou who art endow'd with much knowledge! Al-Chabíro,* is an Epithet attributed to God, denoting his Omniſcience; from *Chábara, To conſider a thing thoroughly with all its circumſtances.* — *Silence:* In regard to which the *Arabians* have ſeveral obſervations. — *By two things,* they ſay, *Men are undone: By the abundance of Riches, and of Diſcourſe.* — *A wiſe Man who is dumb, is better than a prating fool.* Vid. Sent. Arab. 58. and 73. Ed. Erpen.

LIX.

Deſtin'd: Raſháſhow-ca: They [the Fates] *have deſtin'd thee, Li-ámrin in fatánta láho: To ſome Buſineſs, if thou haſt a right apprehenſion of it.* — Predeſtination is a favourite Doctrine among the *Arabians*; which *Mahomet* in the Alcoran makes great uſe of, To encourage his Followers to Fight for the Propagation of the Faith. — Chap. 17. v 13. He writes, " Upon every " Man's Neck we have fix'd *Tayíra-ho: His Bird.*" Which ſome interpret, *His Works.* But others, *His Fate.* In the ſame ſenſe with *a Lucky,* or *Unlucky Bird.* — *Mogialed's* Comment is, " No one is born *without warák katon, a Leaf,* or *Paper,* hanging on his Neck: Upon which it is writ- " ten, whether he ſhall be happy or miſerable." Vid. *Sale's* Prelim. Diſc. to Koran. p. 103. — *Be cautious: j'rba be-náffica: Take care of thy Soul:* or, Thyſelf. — *Nafſon* is the ſame with *Neſeſh,* Hebr. and *Naffſha,* Syr. and Chald. — [*Nafíſon,* Arab. *Excellent, Pretious,* &c. Whatever affects and influences the Soul.] — The word is common to all thoſe Languages, expreſſing Actions that are Reciprocal. As, Jerem. 51. 14. The Lord hath ſworn *by Himſelf: be-nafſho: per animam ſuam.* — Arab. *Habíbon nafſo-ho: Amicus anima ſua: Amicus ipſe.* Vid. Erpen. Rudim. Arab. l. 5. c. 1. — *Companions — Neglected Camels.* Arab. *Take care thou feed not with Camels that have no Keeper.* — *Feed: Tar'a.* From *Ra'a.* In Conj. 10. *jſtar'a: To appoint a Shepherd.* — Erpenius, Prov. Cent. 1. 48. tranſlates, *Men iſtar'a-'l-dhíba dálama: He who feeds a Wolf, delinquit: is guilty of a fault.* But with *Pocock* we ſhould ſay, *He who makes the Wolf a Shepherd, inique agit, does wrong.* — *Al-Damíri* (Hiſt. Animal.) writes, The interpretation may be, *He does wrong to,* or, *injures the Wolf,* by committing a Truſt to him which

to Mr Sleech.

which by nature he is not formed to execute. — But as *Pocock* pleaſantly obſerves, — In ſuch a caſe, *One can ſcarce think the Wolf would complain of any injury done him; whereas the Sheep might have juſt reaſon to do ſo.* — *Neglected Camels: Hámalon.* Such as are permitted to wander in the Night, without any one to guard them. — Oppoſed to *Ráfshon*, *Camels that have the ſame liberty both Night and Day.* — Comp. v. 3. — From hence the Proverb; "The Camel that uſed to have a Keeper, herds with *Hamalon*: i. e. *Such "as have not.* Applied to perſons whoſe affairs are perplex'd, and in much "confuſion." — *Al-Damiri* ſaith, This Verſe of *Tograi* alludes to thoſe words of the *Alcoran*; *A yáhſobo-'l-ensáno an yótraca ſódan: Does any one imagine he is left without a Guardian?* — *Sodan* implies, *Having full liberty without a Shepherd.* Agreeable to which *Zamachſhári*, in his Lexicon, writes, *Ma taraca-'lláho ibáda-ho hámalan: God hath not left his ſervants without Guardians.*

FINIS.